Lutheran Herald

Ascension Youth Building

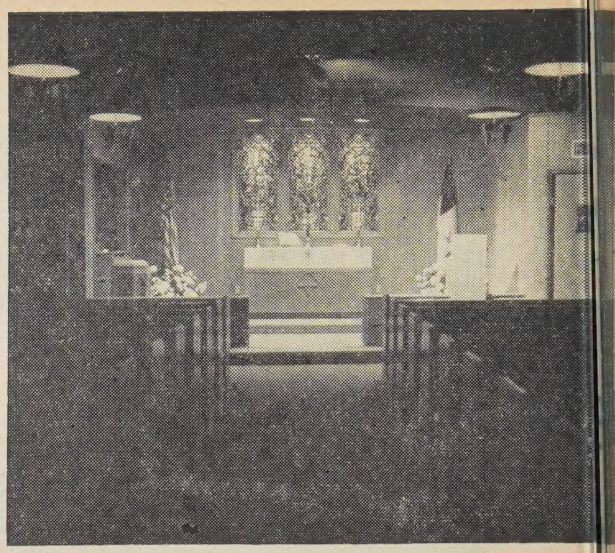
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Pictured above is the new educational unit of Ascension Lutheran Church, Milwaukee, Wis., dedicated this fall. Further information on the new building is given on page 26.

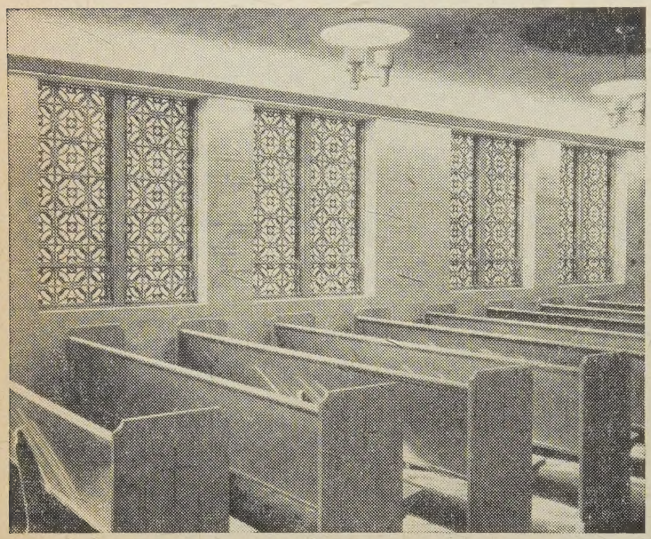
VOLUME XXXVIII MINNEAPOLIS, MINN., JANUARY 12, 1954 NUMBER 2

Dedicated to Christian Growth

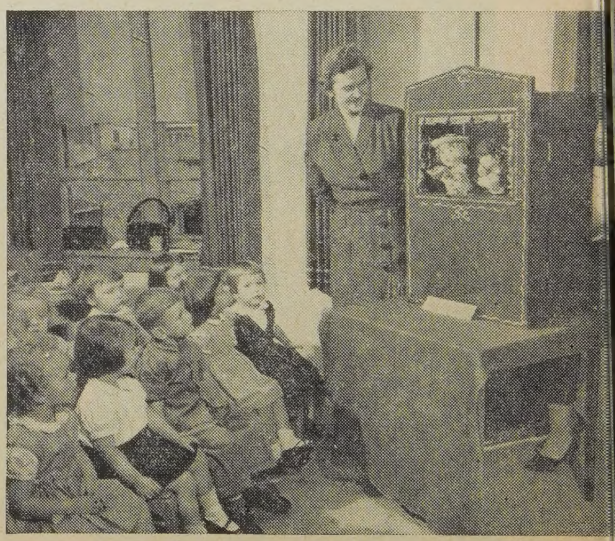
Ascension Youth Building at Milwaukee, Wisconsin.



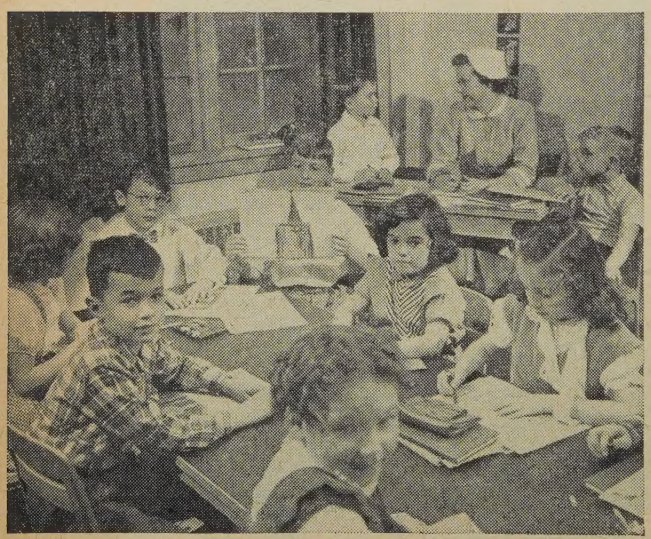
Pictured above and to the left are interior shots of the new Dr tav Stearns Memorial Chapel, around which the youth build erected. Dr. Stearns, who died in 1951, was a pastor of Asc Church for thirty-five years.



Pastors of Ascension Church are: Hoover Grimsby, senior pastor; and Lloyd Roholt, assistant pastor.



Here the children are enjoying a puppet show in their new c room. With expanded room facilities it is also possible to make of an added number of visual aids, all geared to enlarge the te ing program of the church. Teachers of this nursery class for th year-olds are Miss Ruth Janke and Miss Ruth Hodik.



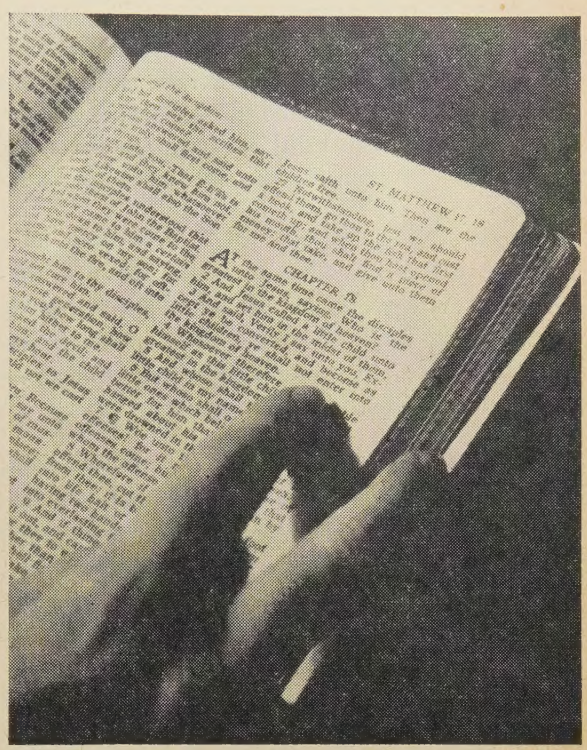
The second grade class meets in pleasant, spacious surroundings with room enough for handwork. Miss Janice Arsand is the teacher.

VOLUME XXXVIII . . . NUMBER 2

Minneapolis, Minn., Jan. 12, 1954

Lutheran Herald

Bible Society Anniversary



RNS Photo

1954 will bring an unprecedented program to reawaken interest in Bible reading.

An unprecedented program of worldwide scope to reawaken interest in Bible reading and to supply Scriptures to people who want them will be launched in 1954. Described as "one of the greatest mass statements of faith in human history," the project will be conducted simultaneously during the entire year of 1954 by 24 national Bible societies, all members of the United Bible Societies. People of at least 60 nations will participate.

The program will commemorate the 150th anniversary of the founding of the first national group, the British and Foreign Bible Society, and the 500th anniversary of the completion of the Gutenberg Bible, the first printed edition. Some U. S. church groups observed the Gutenberg anniversary in 1952, but the more commonly accepted date is 1954.

Among the program's goals will be to increase the distribution of the 24 societies from 20,000,000 volumes of Scriptures annually, the present total, to 25,000,000 in 1954, and to 50,000,000 by 1960.

Simultaneously, the American society announced that, as its part of the program, it had adopted the greatest budget in its 138-year history. It will exceed $4,000,000 for the first time. A regular budget of $3,487,000 has been approved in addition to a special budget of $570,250, for a total of $4,057,250.

Representatives of 53 denominations, meeting in the Bible House, 450 Park Ave., New York, voted approval of both the program and the budget.

The special budget will be used for certain new and urgent needs in the Far East, Middle East, Latin America, and the United States, and for several new Bible translations. These needs range in scope from such matters as providing Scriptures in Chinese for Formosa, to supplying one-minute films to more than 50 U. S. television stations which have requested the society to produce daily Bible reading programs.

One of the focal points of the observance will be the World Good Will Book, a compilation of signatures by people all over the world who will contribute to a fund to make Scriptures available to others.

"The World Good Will Book will be one of the greatest mass statements of faith in human history," said Dr. Robert T. Taylor, general secretary of the American society. "People in more than 60 nations will sign their names on the pages of this book of testimony to their

LUTHERAN HERALD — O. G. Malmin, *Editor*

GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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love for the Bible, their faith in its teachings, and their desire to share it with others.

"There are hundreds of thousands of people in many parts of the world who believe in the Bible enough to share it with others. When those who love the Bible inscribe their names in a huge book, it becomes a proclamation to the world and a rallying point for all who love the Lord and His Book," Dr. Taylor said.

Each participating nation will collect its signatures on pages of the same size, 22 by 26 inches, and send them to the United States for binding. Signatures will be grouped by country, major subdivision and by city.

Upon completion, the book will be displayed in principal cities all over the world and then lent for one year to each of the 24 participating national Bible societies.

The program of the United Bible Societies is an outgrowth of a much smaller project conducted by the American society to provide Scriptures for the Japanese people in 1950. Since that year, the American society has made gifts to Japan which have permitted distribution of more than 15,000,000 Japanese Bibles, Testaments, and Gospels.

Ivan L. Bennett, later appointed chief of chaplains of the Army, said of the Japanese Good Will Book, that "the day for Christianity has been saved in Japan and that largely through the work of your society."

The Bible societies are limited by their charters "to translate, publish, and distribute the Holy Scriptures without note or comment and without purpose of profit." The insistence upon publication without note or comment has permitted united support for the work among communions with widely differing views.

The British and Foreign Bible Society was established in 1804 after an ambitious attempt to distribute Bibles in Wales found an edition of 10,000 exhausted in four months and large districts unsupplied. The British sent representatives to other countries with a request that they, in turn, organize Bible societies.

The first Bible society in the United States was located in Philadelphia and founded in 1808. More than 100 such local groups were functioning within six years, and the American Bible Society was chartered in 1816. The American society at one time had more than 2,000 auxiliaries, but the number is now reduced to only a few because of changes in the structure of church financing.

In the past 150 years, the various societies have distributed over 1,200,000,000 Scriptures in about 900 languages and dialects. In the 350 years which elapsed between the first printing of the Bible and the founding of the first Bible society, some portion of the Bible had been translated into 73 languages or dialects. Since 1804, a total of 991 new languages or dialects were added, at a rate of seven new languages or dialects each y until the total is now 1,064.

Among the projects which the American society sp sors is a worldwide Bible reading program, in wh people all over the world read the same Bible pass each day during the period between Thanksgiving Christmas.

Of the 25,000,000 volumes of Scriptures which the societies plan to distribute during 1954, the Ameri society hopes to distribute 13,000,000.

A group of 33 laymen will serve as a sponsor committee for the American participation in the Wo Good Will Book. They are Judge Florence E. Al Faith Baldwin, Eugene E. Barnett, Mary McL Bethune, Glenn Cunningham, Dale Evans, Ford Frick, Brooks Hays, Lem T. Jones, Walter H. Ju Alf M. Landon, Marjorie Lawrence, Bob Math Dorothy Maynor, Adm. Lynde D. McCormick, Ac Chester W. Nimitz, James C. Penney.

Also, J. Howard Pew, Edward V. Rickenbacker, E Rogers, Ruth Bryan Rohde, Francis B. Sayre, Igo Sikorsky, Robert Gordon Sproul, Amos Alonzo Sta Charles P. Taft, Lowell Thomas, Channing H. Tob Frank M. Totton, Gen. James A. Van Fleet, Je Voorhis, Mrs. James D. Wyker and Judge Luther Youngdahl.

This the Church Can Do

A. J. Bra

Have you been one to say, "Isn't it too bad ab Mary? She should know better. She'll be in real trou if something isn't done about her chasing aroun But good intentions get no farther than words.

"Bob J. is going from bad to worse. His pare can't control him. He tears around with a gang rowdies. I hear he has started drinking and steali and doesn't even go to church any more." Nothi was done until the law stepped in; the court took ov and an institutional group living situation was primary need.

Friend, think back long in your life to early chi hood. Don't avoid the test and say you can't remem Perhaps you have succeeded in covering up to the f getting stage those strong feelings, temptations, failin and remorse that come in growing up. But they there.

Too often we are late with our words and off of help. One boy sifted out from three, on his w to the state school. Another expelled from school p manently—but only in the first grade. A girl with ma problems—out of control, a vile mouth, and a hot te per, supposedly unable to progress in school. She h received virtually no religious training.

(Continued on page

Clinical Pastoral Training, 1953

E. E. Ostroot

uring the past summer I was one of a group of twelve en who counted it a privilege to spend twelve weeks a clinical training program in connection with Luther heological Seminary. The director was Chaplain F. M. orstad and his assistant was Dr. Edmund Smits.

The first week of the course included a larger group pastors sitting in on the initial segment of clinical aining. The second and third weeks the lectures conued but were accompanied by a heavy reading assignent in the technique of counseling. In the following ve weeks we were asked to be the chaplains in city ospitals and put to work the definition, "A chaplain a pastoral *counselor* to people who are sick." For ıe remaining four weeks the class moved to the state ospital which cared for both chronic alcoholics and ıentally ill patients. There we observed the treatment ıd care of different types of ill people in the marginal ea of human suffering.

Through the years as a parish pastor calling on peole ill in the hospital, I have often felt guilty unless I ctually spoke to the patient about something that I felt as spiritual food. I knew that the pastor's call should e different and valuable, but I often felt insecure in ıe situation. To take part in a training program where ıe above situation was the center of our thinking and lanning day after day has been a satisfying application f effort for me. Now I have a better insight into the nportance of helping the patient express himself and ıow himself and his needs before the chaplain moves ı with the application of the Gospel of Christ.

It was interesting to hear a graduate of Luther Colge, now the head of the clinical staff of a progressive ıental hospital, tell our class as he was asked for don'ts" for chaplains: "Don't be *preachy* in a counselıg situation!" To adhere to this principle is extremely ifficult for a pastor who has developed his best expreson of the Christian Gospel in that ecific line. However, to learn and llow this precept in a counseling tuation is basic, for otherwise there an be no true counseling.

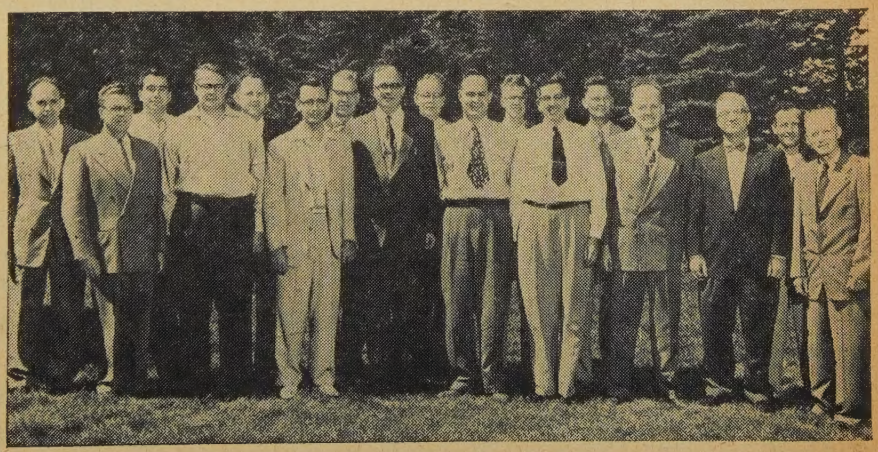
When I have learned this process o that I can consistently use it, then have acquired one of the most useul tools in counseling. The applicaion of the Gospel for the welfare of he individual soul is the marvelous ift of God, but to use this gift in reatment, heedless of the situation f the individual patient, will not lways be helpful.

The integrating of the theory in practice makes up the clinical aspect of the course. Calls made by the chaplain in the normal hospital situation were carefully considered for purpose and plan. Supervision in this part of the program is the distinctive factor. In fact, the supervision of the student in this learning situation is the big factor in developing his skills in ministering to people in need. At the beginning of the course it seemed strange to me that the number of men in the class should be kept so small. However, now that I have seen the value of careful supervision in the chaplain's every response with the patient I heartily agree that the class must be small if its purpose is to be accomplished.

I am appreciative of the fact that this clinical training situation is closely related to the seminary. We felt that we had the support of Dr. T. F. Gullixson in our effort to further qualify as trained pastors for specific, demanding duties.

Chaplain Norstad and Dr. Smits, who composed our "faculty," were the two key figures in an interesting team of instructors and lecturers. Chaplain Norstad with his sharp ability to analyze and place himself in the crux of the situation being discussed was well supported by Dr. Smits. Dr. Smits demonstrated constantly his knowledge of psychology and counseling backed by a profound foundation in historic Lutheran theology. Their work was augmented by a group of professional men and women who spoke to us of their fields of work. We felt that we were needed and wanted for a specific work.

Our group became closely knit as we observed and discussed for twelve weeks the dynamics underlying human behavior with the guidance of these two instructors. The binding quality was of great aid in the promotion of free discussion within the group. It



The men who spent twelve weeks at a clinical training program in 1953

brought about a release and freedom of expressing thought which in itself was of therapeutic value for each man of the group. All in all, this was a most interesting experience. As we were trained to meet specific needs in dealing with other people we were reminded that the unique resource of the minister applies also to the minister himself. In learning to help others we learn to know ourselves and our needs and to see anew God's marvelous way.

The experience at the psychiatric hospital at Willmar will be unforgettable. We were asked to assist and work with ward aids in the care of psychotic patients. This reminded us in a real way that mentally ill people need the love and administration of the Christian Gospel as much as do patients in any general and surgical hospital. Of course, some of the patients seem unreachable and extreme. However, there is a yearning and a longing for the eternal that cannot be ignored.

Here was an opportunity to exercise and stretch one's love for his fellow men. I have always known that God loves some people that I cannot love, and here I thought this was illustrated. However, when the ward aid asked us to shave a seven days' growth of whiskers off a group of mentally ill men in the "untidy ward" I saw this "stretch of love" take place under my hands. In other words, I learned that I could like men whom I previously thought I could not touch calmly. Here was a real concrete demonstration of the value of the program.

During most of my years in the parish ministry there were individuals who came to me seeking help because of a drinking problem. This is a normal experience for the pastor, but it can be a most frustrating one. Quite obviously there was a great deal of value for us in the program to hear a series of lectures addressed to alcoholics, delivered by medical doctors, psychologists, psychiatrists, and the chaplains of the institution. These orientation lectures, about 15 in number, included such subjects as: Who is an alcoholic? What are the symptoms? What are the causes? The treatment technique for alcoholism.

I welcomed the opportunity to watch these professionally trained men work with inebriates in providing modern psychiatric treatment for their rehabilitation. Here we observed the doctors tell them again and again of the need of faith in God, both in treatment and in the follow-up program. I speak of this, not in the sense of surprise, but rather in giving them credit for good insight.

In summary, I express my appreciation to our Church which has made possible the clinical pastoral training of this past summer. It is another step in providing the best training for ministering to the needs of distressed and suffering individuals.

Concerning Floors and Ceilings

Raymond M. (
Director of Stewa

Each person in the ELC will want to know, should know, that the income for the year cont to stay behind previous years, in percentage of total goal reached. The closing days of January extremely important in providing all the funds pos At the time of writing, at least, it looks very r as though we will not reach the minimum amo set for the year. None of us would be very hap that should happen.

Even if the needed totals are reached, every cong tion should have the joy of knowing it has act done its best to do better than its goals.

One of the common ways we speak of reac minimum apportionments is to say we have " over the top." It always seems a poor way to state when so much work is undone because the adc budgets couldn't include it. In that light we sh hardly say we have "gone over the top," even th there are legitimate satisfactions in reaching these l amounts.

The Rev. Reidar Daehlin, president of the R Mountain District, had this comment in his Nover district paper: "If we think of our Synodical Ap tionment for the total mission work of our Churc a goal we must 'strive for,' or a total that we hav try to 'raise,' then this minimum becomes for u ceiling. Actually it is the *floor*. It is the absolute m mum which is needed to carry on work we are alre doing as a Church."

This district president added, "If I keep looking the 'floor' of my Church's work as a ceiling, the must still be in the cellar. *Let's get out of the cell*

It is admitted that the "floor" for 1953 is higher t in 1952, but it is still the floor for our giving. In new house of 1953 we surely will not want to and give as though it were 1952. This year God pla certain tasks before us, and gave us the stewards of more than enough money to accomplish those ta Once more the final record will not measure abilities as much as our willingness and our obedie

In the days that remain of this fiscal year let ev congregation be on top of the floor! That is where best vision of the Kingdom and the best vision of stewardship will be found. That is where the joy tasks well done is especially found.

Thy Kingdom Come

F. W. Thomsen

Sketches From a Summer in Colombia
(Eighth in a Series)

io Negra

io Negra, or Black River, built on the slopes of the ndes, is a unique town where the means of liveli- ood are shoemaking and tailoring. As we strolled ong the narrow streets, we heard from the houses e tapping of the cobblers' hammers.

Two brave Christian nurses are in full charge of the ethodist Mission in Rio Negra. They visit the sick, eliver the babies, and care for souls. Not long ago ey were attacked during a meeting. A mob broke to the church and began to wreck the furniture. The ob was looking for a man whose brother was a strong atholic. A dagger was flashed in the melee, but no ne was hurt. The man being sought had been hidden the room of one of the nurses and was not discovered. he authorities feigned friendliness toward the mission, it the affair was officially recorded as an abusive attack n the innocent "visitors." Downtown the following ay, as she parked her jeep, one of the nurses met the an who had wielded the dagger. He glared at her; ne deliberately walked toward him; he retreated to ne other side of his car.

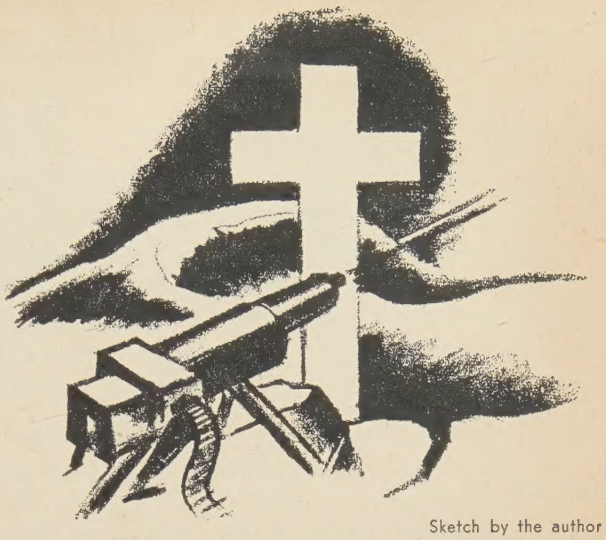
While in the town we visited two homes where shoes ere being made. The charming householders were roud of their wares, and well they might be. Down y the riverside the women were washing clothes by ibbing them on a rock and rinsing them in the river. he visit in Rio Negra ended back at the Methodist ission house where we had coffee, cookies, and home- ade peanut brittle.

That evening, back home in Medellin, we saw slides om the Morck collection. As we viewed the slides, ere were frequent comments of this kind: "This is ne plains town of La Aquada, which is wiped out. . . . Here at Santa Anna the chapel was burned. . . . Here Parpa the mission residence and chapel were de- royed." So many entertain the hope that Rojas Pinilla, ne new president, will help to relieve the tensions that ave resulted in such wanton destruction.

*

And while they abode in Galilee, Jesus said unto hem, The Son of man shall be betrayed into the hands f men: And they shall kill him, and on the third day e shall be raised again.

The shadow of the cross was already being cast across ne path of Jesus. Knowing that persecution would come id not prevent Him from taking the way of sorrow that would lead beyond death to life again. He did not go out of His way to hasten death, in fact he avoided conflict where integrity was not involved.



Sketch by the author

God's love is the guiding light; force is of no avail

While in Colombia, I sensed more keenly what it meant to entertain thoughts of stoning, of daggers threatening, of mobs and fists stirring into frenzy, ready to tear a victim to pieces. God's love is the guiding light; force is of no avail. Faith and trust day by day are the answer.

In relating her story of mob violence, the Methodist nurse at Rio Negra said, "I was not afraid." We, too, need not be afraid if we have a living faith.

An Understanding Heart

(1 Kings 3:9)

GERTRUDE E. WARTCHOW

"Give me an understanding heart,"
Prayed Solomon of old;
Esteeming wisdom richer far
Than earthly gain or gold.

"An understanding heart, dear Lord,
That I may judge aright,
And that my deeds may ever be
Well-pleasing in Thy sight."

We, too, are asked to choose today;
And is our choice the same?
Or do we ask in selfish greed
For gold or ease or fame?

An understanding heart! May we
This precious gift desire;
Lord, ever with Thy Light divine
Our thoughtless hearts inspire.

From Foreign Fields

Rolf A. Sy

Board of Foreign Missions

The Board of Foreign Missions had a special meeting December 15. At this meeting it was decided to call two additional seniors from our Theological Seminary for mission work, one for China and one for service under Lutheran World Federation in Tanganyika. They also recommended a second man for work in Tanganyika for use by the Commission on Orphaned Missions of the National Lutheran Council.

Sudan

From our Sudan Mission in the French Camerouns we have word from Mrs. Reuben Johnson concerning the work of establishing a new mission station at Djohong, which is northeast of our main mission station at Meiganga. The Johnsons have been living at Garou Boulai doing special language study in the Baya language in preparation for their work at Djohong, but language study has not been their only occupation, as you will notice in the following account by Mrs. Johnson.

"While at Garoua Boulai, Reuben was able to haul logs on Saturdays, and for two weeks after school was out he cut and planed lumber for the new buildings that must be built at Djohong. After he finished the lumber he took a trip to Yaounde, the capital of Cameroun, to buy cement. This was a trip of 550 miles from Djohong, one way. Since then he has been at Djohong most of the time, working on a house for us to live in. This first building is just a native-made house. The framework is made with poles and bush rope and then the walls are filled in with mud and a grass roof put on. Many of the older houses in our mission are built like this, and they are very cool and comfortable. The only thing is that they are a fire hazard, and of course we always have to be on the lookout for termites. They can ruin things too quickly. A permanent building will no doubt be put up this next dry season, but bricks will have to be burned for that.

"I am expecting Reuben to come for us tomorrow or Monday. We're so anxious to get settled before Christmas. Perhaps some of you have heard that Reuben's younger sister, Ruth, is out here now. She is at Garoua Boulai teaching the missionaries' children. She is coming to spend Christmas vacation with us, and we are so happy about that. Amy Marie was so excited when Auntie Ruth came. We were still at Garoua Boulai then.

The annual conference will be held at Meiganga during the first part of January; after that we can settle down to our work. There will be much building must be done on a new mission station, but Reu hopes to make several evangelistic trips during the season also. I would like to start classes for the wo or the children, but I am rather tied down with small children.

"Our next letter will tell you about Djohong and work there. It is a large village and there are m large villages on the road leading up there, so t is much work to be done in that territory. Pray us as we begin this new work that God will gran much grace and strength for each day, and a all that we may put first things first."

Japan

We have special greetings from two of our Japan Christians in Tokyo. Mr. Y. Oshima gave the follow special greeting on the occasion of the dedication our new church building in Tokyo:

"We thank very much that we were given the n church building. The building is of modern design a perfect structure. All expense for it was due to contribution of members of The Evangelical Luthe Church in America. The work of preparation a supervision of construction was due to efforts of m sionaries. Thus we have our church building where pray and worship to God. This is our great joy.

"We have no words to express our thanks to frie in America and missionaries. Also we pay our respe to missionaries with regard to their activity that panded mission work in Japan to present state in th years.

"In one sense this building is one symbol of frie ship between America and Japan, I think. This frie ship is through God. Therefore, it is spiritual and tr We pray that all nations in the world are binded gether by God and true peace is established on earth.

"As for us, we were entirely helped by missionar and in easy circumstances, so that we have no experie of difficulty and trouble. In that sense we fear we not stiff and tough comparing with early Christians persecutions. We pray Holy Spirit leads us to stro faith and deep love to God. Hereafter our task is propagate the Gospel of God to our neighbors and jo them to our brothers and sisters, and to bring c Church to self-supported state as soon as possible. W hope in the near future financially we stand on our ow legs. However, also in that occasion we expect to m sionaries their spiritual help and co-operation.

Miss Bernice Boyum

Mrs. Reuben Johnson

Pastor Reuben Johnson

'Finally we pray this church building is filled with
'e and faith to God and glory of God."

ıe Rev. Mr. Kawashima, pastor of our church in
)kyo, sent the following greetings that arrived in time
· Christmas:

'I wish to send you a greeting of Merry Christmas.
ay God bless you abundantly through Jesus Christ
ıo is rich in grace and mercy.

"I would like to have you know our Tokyo congrega-
ın has been blessed in various ways since the new
urch building was erected. First, we are given pastors,
issionaries, and teachers. We, the Tokyo congregation
ıff, are interested in the youth meeting (we call it
einenkai').

"Our Seinenkai is growing in faith and service. They are going to have their Christmas party on the evening of December 19. Miss Boyum is leading the ladies' meeting, their fellowship and service has been improved, and they will have a Christmas party on the 16th at 2:00 p.m. in the student center.

"About church, we shall have our Christmas service on the 20th in the morning, and there will be baptism service and confirmation at that time.

"Christmas evening, the congregation will have a fellowship meeting to which they will invite the missionaries. We will be very happy if they are pleased with Japanese food.

"I wish to send a greeting to the personnel of the Mission and all other mission friends in America."

AID GIVEN TO JAPAN CHILDREN

any and varied are the opportunities for service which fall to our chaplains, and included among these is care and concern for little ildren. At the left, above, are pictured children in the nursery at the Elizabeth Saunders Orphanage located at Oiso, Japan. This phanage is dedicated to mixed-blood children and is under the auspices of the Episcopal Diocese of South Tokyo. To the right, above irman A. L. Mailloux from the Naval Air Station, Atsugi, presents check for $1,000 to two children. This is a gift from the Atsugi harity Fund. Mrs. Miki Sawada, superintendent of the home, and Chaplain O. Ingvoldstad look on. From previous Atsugi gifts, the gymsium of the home has been named "Flyers Gymnasium." This gift of money will be used to start the building of a second grade om, which will be needed by next fall.

For Us a Year of Destiny

At the opening of a new year, 1954, the members of The Evangelical Lutheran Church need to think soberly that this will be literally "a year of destiny" for their beloved Church. During the 37 years of its life, our Church has faced many grave decisions and has met many crises. Yet it is our conviction that 1954 confronts us with decisions and crises more "fraught with destiny" than any in our history. Nor let any one think that these are matters which do not concern congregations and individuals. The church body is the servant of some 2,700 congregations and 950,000 members. The decisions the Church makes in 1954 will profoundly affect every congregation and every member.

For sober consideration and prayer, we call to the attention of the Church the following three matters which must be decided by the convention of next June:

While 1956, not 1954, is the "point of no return" for the merger negotiations, there can be no doubt about the seriousness of the decisions facing the Church in this area this year. For the first time, a vote will be taken on the simple question, "Do we want to merge?" Further, it is now possible to get a fairly complete picture of what the organizational structure of the new Church will be. The action taken in 1954 will have a profound effect on the final decision two years later, on the question whether The Evangelical Lutheran Church is ready to surrender its present existence in order to find a new and larger usefulness in a merged Church.

Secondly, all the general offices of the Church must be filled by the June convention. With the exception of President, this is a biennial affair and we know of no situation which makes any of those elections crucial. The general offices filled by election or re-election biennially are vice-president, second vice-president, secretary, and treasurer. In addition, however, the term of the President of the Church expires September 1, 1954. It goes without saying that the decision of the Church as to who shall occupy its highest office during the coming years is of tremendous importance. It would be that under any circumstances; it is doubly the case with the merger negotiations approaching their climax. The President of the Church is elected for a six year term.

Thirdly, the presidency of Luther Theological Seminary, St. Paul, must be filled. Traditionally among us, this is held to be the second highest position in the Church. To a considerable extent, it is the president of the seminary who determines the atmosphere of the seminary. Bound up in it is the future ministry of the Church.

No one who loves his Church can possibly face those issues without realizing that for us 1954 is a year of destiny.

EDIT

What About

REPORT OF TH

In 1952 the negotiating Churches instructed their spective union committees "to proceed with studies polity and organizational structure." A member of Joint Union Committee was overheard asking his nei bor at the conference table, "What about this w 'polity'; what does it really mean?" And his neigh replied, "Well, it isn't the word 'policy' misspelle While both question and answer were more faceti than serious, they probably represent pretty well somewhat general state of confusion as to exactly w the Churches had in mind for their union committ to begin work on.

The result was, as we indicated two weeks ago, t the work of the biennium began under the handi of a certain amount of misunderstanding. One s committee showed up at the first "polity" meeting w a brief document which went no farther than to down some general principles concerning the the of church government. Another came with an elabor and carefully prepared document which not only o lined principles but also indicated in detail just h those principles could best be put into practice.

Truth to tell, both approaches are equally valid. a narrower sense, "polity," as applied to a Chur means simply the theory (biblical, confessional, hist ical) which underlies the government of any Chur from the most rigid hierarchy to the loosest possi arrangement. Yet such theory is rather meaningl until it is brought to bear on the myriad questions i volved in building the actual organizational structu of a Church. Thus "polity" and "organization" go ha in hand. *The Report of the Joint Union Committee Polity and Organization* is a document of almost hundred pages in which theory and practice are i extricably intertwined.

Only the first chapter deals wholly with theory: "Ge eral Principles of Church Polity." It is less than tw pages in length and confines itself to these rath obvious but highly important points:

(1) One must distinguish "between the Church in i essence, and the Church in its organizational manifest tions." The former is "the Communion of Saints" which the Apostles' Creed speaks, the fellowship all believers. The Church viewed thus, says the *Repor* "is not subject to human delimitations and organiz tion." Put somewhat crudely, this simply means th

IALS

"Polity"?

COMMITTEE—I

re are no boards and committees, no programs and jects in the Church when it is viewed as the fellow- of all believers.

However, the *Report* goes on to quote the Augsburg fession to the effect that "the Church is the con- gation of saints, in which the Gospel is rightly ght and the Sacraments rightly administered." Here see "the Church in evangelical action, the Church diently fulfilling the mandate of its Lord." And t, of course, involves organization.

2) Actually, the biblical injunction as to church ity is pretty much confined to the one admonition, t all things be done decently and in order." The anized Church, let us remind ourselves, operates ler a single mandate: to disciple the nations. Its ine Lord has supplied it with the tools necessary to omplish this purpose, the Word and the Sacraments e Means of Grace). The only instruction the Lord issued as to the "how" of discipling is "Go ye," and e shall be my witnesses." Beyond that, it is as though says to the Church: "Do it your own way. I have en you the abilities you need to use the Means of ace which I have provided. You will have to work your own techniques. But never forget the sig- icance of your high calling and the importance of work. Therefore 'let all things be done decently and order.' "

3) Down through the centuries, Lutheranism has ver made any one type of church government man- ory. How a group of Lutherans shall govern them- ves is a matter for their own Christian judgment determine; it is never a matter of doctrine. At various nes and in various places Lutherans have leaned vard the Episcopal ("rule of bishops"; hierarchical) e of church government. At other times and among ner groups the tendency has been more toward the esbyterian ("rule of elders") pattern. At still other nes, and more frequently, the Congregational (rule of e local congregation) type has seemed best to fit e circumstances. And most frequently Lutherans have nployed various elements from two, or even all three, these historical types of church government.

(4) The *Report* makes it plain that the new Church ed not, should not, and indeed must not slavishly opt any existing form of organization merely because meone else is using it or because one of the merging dies is partial to it. The *Report* lays down the principle that "it is incumbent on the Lutheran Church in our time to develop those patterns of organization which shall most effectively provide free course for the working of the Holy Spirit through the Word and the Sacraments."

As we proceed with our analysis of the *Report,* we of The Evangelical Lutheran Church will encounter much which is familiar to us from our present usages. So will the members of the American Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. We shall find many things which are new to us, unfamiliar and strange. So will the others. We shall find some things which we recognize from the present structures of our sister bodies; they will find things they will recognize as coming from us. And we shall discover some elements in the proposed organizational structure not found in the structure of any of the four; a few, even, which are new to American Lutheran general bodies.

The reasons for this should be fairly obvious. The most important is that the committees did not set out to perpetuate the structure of any of the merging bodies; the effort was consistently to build the most nearly perfect Church possible, irrespective of present organizations. A second reason is that each of the bodies has certain features which its representatives consider especially good; naturally they have tried to get them incorporated into the new body. And—let's face it—each group has found some things (not many) in the structures of their sister bodies which it was difficult for them to accept; they would not have been faithful in their stewardship if they had not fought to have such elements eliminated from the organization of the new Church.

The *Report* is, in the judgment of its authors, the best they have been able to produce. It has been hammered out, chapter by chapter, section by section, paragraph by paragraph, sentence by sentence, sometimes literally word by word. Into it have gone as much creative effort as the committee members are capable of; a great deal of study and research; not a little compromise. How good is it? The members of the four Churches, through their conventions, will have to answer that question.

THE "REPORT" IS AVAILABLE

By the time this issue reaches our readers, it is expected that "The Report of the Joint Union Committee to the Churches" will be off the press. Copies will be mailed gratis to all pastors of the Church, to the secretaries of all congregations, and to church executives and the members of all major boards. Others may secure copies at the nominal price of 36 cents, postpaid. Orders should be sent to AUGSBURG PUBLISHING HOUSE, 426 SOUTH FIFTH STREET, MINNEAPOLIS 15, MINN.

"FOR BETTER OR FOR WORSE"

Television, with its "for better or for worse" effect on our children, is here to stay. The full impact of this front seat in the "world theater" possibly has not been felt as yet in many areas where TV is new. But look at Los Angeles, with its 1,613,249 television sets, according to a report made in the summer of 1953. Here, according to the Journal of the California Teachers' Association, 34 out of 38 school children in some areas come from TV set owning families.

These children report that they view TV on an average of four hours a day, except for Saturdays and Sundays when they give up six hours a day of their valuable play time with eyes glued to the screen and interest captivated by almost any type of program. Children of every age are seated like victims before programs that will mold their lives—they can't help but do so.

Thus we see in a local area the tremendous power of this modern telecommunication. Give TV a year or two, and its use nation-wide will be in the same proportion as we see today in Los Angeles.

MOLDS YOUNG MINDS

Television will mold the mind of the youth to a greater degree than most of us have ever dreamed. According to Dr. Adam E. Diehl, Dean of Curriculum Service and audiovisual expert at Los Angeles City and State College, "A child spends more time in front of a television set than he does in front of a teacher." This statement was made in pointing up the need for educational TV.

Certainly this type of information will call for more than a casual interest of the Church towards its future use of TV. Now is the time to study and help this industry: censuring what is bad; encouraging what is good. But first we must begin with fervent prayer for the welfare of our children as they become exposed to this modern miracle.

What are these, our children, absorbing hour after hour as they sit before the family TV set? *The unpleasant but realistic fact is that most of the children's programs are not what Christian parents want their children to be viewing.* Recently the Los Angeles TV stations were monitored for one week, and nearly 1,000 crimes were viewed in shows slanted toward children. Seventy per cent of all shows televised specifically for children were based on crime. Is it time to cry, "Wolf! Wolf!"? Remember, television has been proved to be one of the most effective means yet devised for influencing and molding the human mind.

Your child will live in this television world. There is no way of escaping this fact. Some parents may try to shelter their children. They may try to divorce them from this world, forbidding their viewing TV. But, when they hear their playmates talk of their TV world, whether it be Beany or Crusader Rabbit, and they are denied, then comes that old revolt against mother, or even her religion, that has kept them out of touch. I am sure that most of us agree that denying our children TV is not the answer. What, then, can we do?

CHRISTIAN TV NEEDED

We must provide Christian television programs for children. If we do, television will be a gift from God—God's gift to twentieth century Christendom.

The home assumed the responsibility for the spiritual training of the child when grandfather was a boy. Our way of life, however, has changed this picture. Parents have delegated to other agencies this responsibility; agencies such as our Sundays schools, some parochial schools, and the recent innovation of released-time religious instruction. All of these means of teaching the Word of God, thus training children to be Christians, are, at best, merely supplementary to the training they should receive in the home.

Christian TV programs can be an invaluable aid to parents in bringing this most important part of child training back into the home. Programs prepared by Christian educators and TV experts would present Christian truths in a manner appealing to children. The program would be viewed in a relaxed family atmosphere, thus making the ideal setting for family discussion and learning. *We, the twentieth century Christians, will be guilty of a great sin of omission if we do not provide programs of this nature for our modern world.*

Televisio

Pastor Norman Hammer, television eva

Through this modern telecommu cation, God is offering us a means reaching the unchurched. Many fa lies with children never accept the vitation to come along to church Sunday school. A good television p gram can be the means of giving the children their first experience of t love of their Savior. The Savior is st commanding the Church to go wi the Gospel to the uttermost parts the world. This time He is sayin "Use television."

HOW SOON?

Can we start telecasting children's pr grams soon? The answer is, "C course we can." But isn't televisio broadcasting and programming ve expensive? It is very expensive. R

These pages were prepared by Mrs. O. P sionary Federation.

...our Child

...lical Lutheran Church, with his family.

...tly a Hollywood firm was asked ... bid on a program which would ... Bible stories with animated char...ers on film. The bid came back ... $40,000 for eight minutes of film, ...l this did not include the buying ... broadcasting time. But let's not be ...red by this. With God all things are ...ssible. He said so, didn't He?

This should, however, help us to re...ze that there is a price to be paid, ...t there is a great gain to be had ... being willing to pay it. Large sums ... money will be needed. Pray that ...d will provide the givers with many ...ts. Will we do it for Christ's sake? ...ill we do it that Christ might be ...nored in our children? Remember, ...ir television world is here to stay. ...ill it be for better or for worse? Let ...d have His way in your praying ...d giving and you will have the an...er.

... Nurture Secretary of the Women's Mis-

THE CHRISTIAN FAMILY

Mrs. Ernest Zoerb

A little boy was watching his father cleaning the car. "Father, it takes a lot of time and work to keep our car looking nice, doesn't it?" the youngster remarked. "Yes, my son," the father answered. "This car is worth a great deal of money, and if I do not take good care of it, it will quickly lose its value. It is worth all the time and money I devote to it." After a period of silence the boy continued, "Father, I suppose I am not worth much to you." "Why not?" asked the father in surprise. "Because you never have any time for me."

This innocent remark made the father realize that he was missing a good part of his life by not finding time to spend with and to enjoy his family. Also he was cheating his boy of a comradeship which was rightfully his.

Too many of us take our family for granted. We live in the same house, eat at the same table, and generally have a few similar desires. Because of this nearness, we fail to think of the other members of the family as interesting individuals, as they really are if we only take the time to find out. Children have been entrusted to us for only a short while, and we must train them so that they will be able to "take" life with its trials and tribulations. The greatest heritage we can leave them and the only thing that will insure them true happiness is that they can say with full assurance, "Yes, I am a child of God."

WORSHIPS TOGETHER

Family worship more than anything else will hold a family together. When father, mother, and children believe that God is their heavenly Father, that He expects them to help one another as well as others outside of the home to make this a good world, then they will feel that they are working together and that there is a great purpose for everyone's life. During family devotions many a good seed will be planted which will bear fruit in the days to come.

Even in the early history of our country family worship was very common. George Washington himself set his people a good example in this respect by holding daily devotions and praying regularly with his family and in private. No exception was made, not even when there was company, receptions, or state dinners.

GOES TO CHURCH TOGETHER

Believers look forward to Sunday because it enables them to worship God in company with their fellow Christians, the whole household of God. In China the heathen recognizes a Christian by the fact that he closes his shop on Sunday and goes to his house of worship.

George Sweazey in his book, *The Keeper of the Door,* writes, "The church and home are two outposts of heaven upon earth, and it is in the family pew that they are joined." We know that Jesus deemed it necessary to attend church. In Mark 1:21 we read, "And *straightway* on the sabbath day he entered into the synagogue and taught."

READS TOGETHER

Dr. L. A. Weigle writes, "Blessed is the family group that never wholly loses the happy habit of reading aloud and sharing together the good things of literature. We do too much reading in periodicals and not enough reading of books. Many families would raise the whole tone of their life together if more conversation about books and reading took the place of some of the trivial gossip, teasing, petulance, and self-absorption, which takes up too large a proportion of their table talk."

LISTENS TOGETHER

Good listening is an art to be cultivated. "Be still and know that I am God." And again, "He who has ears to hear, let him hear." How fortunate we are and how thankful we should be for the radio. Does the radio in your home help to make you a happy family? Have you ever felt a thrill in sitting quietly listening to a speech by the president of the United States and thinking that millions of other persons are listening with you, that the history of the world may be changed by what you are hearing?

Many hours can be brightened by the beautiful symphonic music you may hear. Really, we can have much enjoyment from our radios, but remember that you and your family must choose the good.

(Continued on page 46)

A Call to Prayer

I. O. Kronst

And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the Word of God with boldness. Acts 4:31

A great general was once asked, "What is the secret of the success of your army?" Without hesitation the general answered, "We keep our supply lines open at all cost." What is essential for the victorious army fighting against flesh and blood is equally essential for soldiers of Christ fighting against the powers of wickedness in this world. It is impossible for the Church to move forward without open supply lines. Of the soldier of Jesus Christ who has enlisted in the mighty army of God it is equally true, that unless the supply line is kept open, he will soon find himself at the mercy of the enemy. The prayer life of an individual may be likened to a supply line. Prayer is not a sacrament, not a means of grace, but it is a means whereby we keep in touch with God; or, in the words of the great hymn, "Prayer is the Christian's vital breath, the Christian's native air."

We read about the members of the first congregation, that, "When they had prayed," things began to happen. The place was shaken, they were filled with the Holy Spirit, and they spake the Word of God with boldness. We believe that things will begin to happen in our Church only as we are willing to give ourselves to prayer. Prayer has always been the prerequisite for the outpouring of the Holy Spirit, and boldness in proclaiming the Word will come to those who in prayer have sought the will of God.

The time for our Mid-Winter Conference on Evangelism is drawing near. Therefore we urge upon the members of our Church to be fervent in prayer. Just think what could happen to us if people would begin in earnest to pray. Think of the blessings that would come if individuals would feel the responsibility and pray for the conference. What would be the result if at the family altars throughout our Church there would be a daily prayer for a spiritual awakening? How our Church would be shaken if in our organizational and congregational meetings we would begin to pray for a revival! What about it? Are you willing to invest a portion of your busy life in prayer for our conference?

The pastors of the Minneapolis Circuit are meeting each Wednesday morning at Central Lutheran Church to pray for the conference. Twelve pastors were present at the first meeting, and it was decided to continue even during the busy holiday season. Perhaps similar meetings could be held throughout our Church. Not all have the opportunity to attend the conference, but the blessings received from such prayer meetings wou make them worthwhile.

May the coming days find us calling upon God the end that He may supply unto us the necessary gra Let us examine again our supply lines, and if in doing we discover a weakness, pray that God will he us to mend our ways. This is a challenge to you become a prayer warrior. It is a privilege as well as responsibility. Only as we give ourselves to prayer c we expect results from our program. We have t machinery and mechanisms. Now let us pray that may see fulfilled in our day, that: "The Lord added the Church daily those that were saved."

The Conference begins in the Minneapolis Armo on January 20 and continues through the 24th.

This the Church Can Do

(Continued from page 28)

Many of the Children's Homes operated by the EL are under the direction of a person who has had son training in social work. Trained social workers fro the Lutheran Welfare Society provide the case wor The children attend the public grade and high scho and have the help of one or more staff members wi their lessons. A strong activities-centered program h helped these and other children make acceptable a justments for normal community living.

It is generally accepted in group life that there is n single unrelated group of causes for behavior, which termed delinquency. The cause of delinquency is process of acting out emotional conflicts in thoug processes and unhappy experiences, which are only su stitutes for real and desired satisfaction.

In group life the child has opportunity to lose himse in his individual responsibilities and in his associatio and relationships to where he gains a sense of securit In this beginning readjustment the child can move b tween various children and adults and not become to attached to one or the other. From this state of securit the child is able to gradually build a growing feelin of being accepted. He gains in confidence, emotiona strength and balance in his individual associations an relationships. The plan is to return the child to a improved previous home living situation, to place hir in a foster home environment, or to follow the olde teen-age child in establishing his own life. This servic in personality readjustment the Church can provid through her institutions.

The Church needs to recognize and develop under standing and helpfulness in meeting the child's need for readjustment rather than to be content with recog nition and emphasis on what the child has done.

e That Speaketh

Harold B. Kildahl

THE SECOND SUNDAY AFTER EPIPHANY

January 17, 1954

Text: John 4:4-26

must have been an impressive revelation to that known woman of Samaria when Jesus said, "I that ak unto thee am he." Imagine her surprise, her nder, and consider what thoughts must have run ough her mind, when Jesus revealed Himself to her. 's always that way when Jesus speaks. Astonishnt is recorded from the lips of the disciples, the wds that followed Him, the Scribes and the Phari-, the Sanhedrin; and astonishment is also implied he responses of many more to the revelation of our d. No doubt astonishment has been the nature of r response to the Lord as well.

t is not alone that Jesus reveals the sinful nature of n. He does that, just as He did in the text. It is revelation of man's sinful nature, the spotlight of h that He beams on the minds and hearts of men t has a way of jostling men in their complacency, t brings men up short to attention when He speaks, not this alone. He goes on—never content to "show n up" so to speak, but always it is His intention to them up.

He that speaketh speaks of what men are, but never hout speaking of what men might be. He speaks of de, but counters pride with a discourse on humility. speaks of selfishness, and then goes on to speak of e. He speaks of damnation, but at the same time s about the life of heaven. He speaks of lost souls, is quick to tell the story of the Good Shepherd who ks the lost.

He that speaketh, the Christ of God, is a positive ior, who would have His disciples be positive too. ough your sins may "knock you down," remember t by the grace of God you can stand. Though temptons may overwhelm you, remember that by the grace our Lord you can overcome. Though negative think- may sap your mental and emotional strength, remmber that by the grace of God you are able to "think d's thoughts after Him." Though self-indulgence l selfishness may crowd in upon your aspirations l your daily living, remember that by the grace of d you can follow Christ—in positive living for the ry of God. It must be so, for He that speaketh is Son of God, the Glorious Savior of your soul.

Thou who hast spoken, speak even now into our nds and hearts the word of life to stir us in our nplacency and arouse us to greater faith and richer e and expanding service in Thy Kingdom, that by y grace we may live now and eternally. Amen.

Ministry of Music

Oscar R. Overby

Dr. Martin Luther is suddenly alive among us, in newspaper columns, in conversation and discussion. The film that bears his name has made Luther a present day figure that demands attention, respect, and the rethinking of many fundamental issues. In the ministry of music we are also constantly challenged by the great soul and insight of this man of long ago. What a fortunate fact that the leader of the Reformation was not only a learned theologian, but also a connoisseur of the fine arts, especially of music. His judgment in the field of church music bears weight and prestige. It is with marked interest, therefore, that we read from his *Table Talks and Letters* the following excerpts:

"Music is one of the greatest gifts that God has given us; it is divine, and therefore Satan is its enemy. For with its aid many dire temptations are overcome: the devil does not stay where music is. . . . Music is among the highest of the arts; its sounds bring the words of a text to life.

"I have always been very fond of music. I would not change my little knowledge of music for a great deal. Whoever is proficient in this art is a good man, fit for all other things. Hence it is absolutely necessary to have it taught in schools. A schoolmaster must know how to sing, or I shall not tolerate him. Nor must one ordain young fellows into the priesthood unless they have learned and practiced the art during their schooling.

"In fact, I want all the arts, but especially music, dedicated to the service of Him who has created and given them to us. The Christian religion is a religion of joyousness, for God has through His Son made our hearts joyful. Anyone who truly believes this cannot help saying it and singing it with gladness. Anyone who won't say it and sing it shows that he doesn't really believe it."

These are thought-provoking words. They would ask of us: Are we as a Church a credit to the spirit of Luther? Is our appreciation of the beautiful, the spiritual power in good music as cultivated? We may have let our church art become diluted and falsified, Satan may have beclouded some of the issues, yet in our day of reconsideration of values we can do no less than to try to recapture the Reformation spirit—with our God-given talents, with singing hearts, go forth to instill in others the joyous Christian faith that Luther rediscovered. In this venture we shall need our best art, and the courage of a reformer. For as the poet reminds us: "Some men die by shrapnel, And some go down in flames, But most men perish, inch by inch, Who play at little games."

Meditations for the Family Altar

J. R. Heste

TOWARD THE THIRD SUNDAY AFTER EPIPHANY

The Epistle: Hebrews 11:1-10

The Gospel: John 4:27-

Monday, January 18
INTO HIS LIKENESS
Read II Corinthians 3:12-18

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one glory to another. . . .

Paul is telling the Christians at Corinth about the greater glory of the Gospel. Not only does it outshine the glory of the old religion, or the Law, but it has a power to change those who in Christian faith turn to the Lord. It changes them from death, which came with the Law, to life, which comes with the Gospel. And this new life, created by the Holy Spirit, is tended by Him so that it will grow. It develops from "one degree of glory to another," making the believer more and more Christlike until finally he is made perfect in glory forever. A good question to ask ourselves is whether we are becoming more and more like Christ. Are we growing into His likeness? Is He seen in our minds, our words, our deeds?

We pray, dear Father, that we may not be hindered in our growth to be more and more like Christ. Amen.

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Tuesday, January 19
HOW DO YOU READ?
Read John 5:39-47

You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me. . . .

The Jews of Christ's day were proud of how much they knew about the scriptures. But Jesus told them that the knowledge they had was no good because it failed to make any difference in them. Their reading did not bring them eternal life because they did not accept the life that was offered. The Old Testament spoke of the Messiah who would come to save. Yet, when He stood in their very midst, they could not see that He was the fulfillment of the prophecies whose words they knew so well. Bible reading leads to eternal life if we permit the Bible to show us the Savior. Jesus said, "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent." Reading the Bible over and over is a good practice. But eternal life does not depend on how much we read, only how.

Help us, dear God, to read aright. Amen.

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Wednesday, January 20
WASH AND BE CLEAN
Read II Kings 5:1-19

So he went down and dipped him seven times in the Jordan, according the word of the man of God; and flesh was restored like the flesh of a li child, and he was clean.

When Naaman came to Elisha to made clean of his leprosy, he expected prophet to go through a whole array prayers and rituals to make him w But the prophet only sent a messen with these directions: "Go and wash the Jordan seven times." This disgus Naaman, because it was too simple. Fi thermore, why should he wash in Jordan? There were cleaner and bet rivers back home in Damascus. But wh he followed these directions after servants had convinced him to do so, was cured. God always gives simple dir tions where He does His work. If men to be made clean from the leprosy of s they are told, "Believe and be saved "Repent and be pardoned," "Wash a be clean." If a man obeys, God does t the rest.

O God, we thank Thee for Thy clean ing. Amen.

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Thursday, January 21
REJOICING IN HOPE
Read Romans 5:1-5

Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God.

The child of God knows real happiness because he has been given a blessed hope. This hope keeps him pressing onward in the faith as he journeys toward the heavenly home. There he will be with the saints in glory. Paul says that not even tribulations can rob a Christian of his joy. Sufferings of all sorts, especially for the faith, only serve to make hope stronger. The writer to the Hebrews said, "We have this as a sure and steadfast anchor of the soul." That is why it is possible for a believer who faces hardship, to look up to God and still trust in Him. That is also why a saint of old could say, "Welcome, welcome, cross of Christ, if Christ be with it." Truly, every cloud that crosses the sky of Christian faith has a silver lining. It is the hope that is given by the grace of God.

O God, lead us by this hope. Amen.

Friday, January 22
AS CHILDREN
Read Matthew 11:25-30

"I thank thee, Father, Lord of heaven and earth that thou hast hidden these things from the wise and understanding and revealed them to babes. . . ."

God reveals Himself to those who are teachable as children. The Jews had the scriptures, they saw the miracles of Jesus, they heard His teachings, but they saw none of the glory of God in Christ. God's will for them was blocked by their pride and prejudices. God could not reveal Himself to Pharisees, but He showed His glory to fishermen like Peter and Andrew. They were anxious to learn, and they listened to the words of Christ with simplicity and receptiveness. Sometimes men are too smart for the wisdom of God. When we think of ourselves as we ought to think, and rid our minds of proud thoughts, we are ready to sit at the feet of Jesus and learn. When we tell God that our own wisdom is nothing but foolishness, He can impart to us the "foolishness of God" which is wisdom indeed.

Dear God, keep us as little children. Amen.

Saturday, January 23
ALMOST SAVED
Read Numbers 24:10-17

"I see him, but not now; I beho him, but not nigh: a star shall cor forth out of Jacob, and a scepter sh rise out of Israel. . . ."

This prophecy of the coming of Chr was made by a man named Balaam, w was full of the knowledge of God b had none of the grace of God. He w given the power to see a great vision the Almighty, but did not permit it change him in the least. He boasted his ability to see, never giving the cred to God. He bargained to use his pow where it would bring him the greate gain. He spoke highly of God, yet he d not fear Him, love Him, or have fai in Him. He was close to salvation, b he was not saved. To know of Chri and to know Christ are two differen things. One is mere knowledge, and t other is love. Love is born of God, giv the glory to God and serves God. T be saved means to know, but it mea knowing the love of God in Christ.

Heavenly Father, we pray for a tr knowledge of Thee. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

FRICAN CATHOLICS "AVOID ACIAL DISCRIMINATION"

he first Catholic Action Congress er held in Africa adopted a resolu- n calling upon the Roman Catholic urch to keep its organization and tivities free from all racial discrimi- tion. Calling for careful judgment d persistent action on the part of tholic laymen, the resolution said: s true sons of Africa, we want to ow and understand the problems hich confront our compatriots in all nditions of life, especially in the so- l and political domain, and find the utions to these problems according the principles and rulings of the urch."

Bishops, priests, and laymen attend- g the week-long sessions at Entebbe, ganda, were reported to be increas- gly convinced that the moment of gent opportunity which will not uit it is at hand, for the new Africa is king form at present. Congress par- ipants were agreed that given trained tholics of strong faith and under- nding, the Church has unprece- nted opportunities in Africa today.

EW PROTESTS I ITALY

formal protest has been issued by e Italian Association for Cultural reedom, denouncing the action of essina (Sicily) University's philos- hy and literature faculty in drop- ng an announced course on the his- ry of Christianity a week after ap- inting a Waldensian scholar to teach The Waldensians are the world's dest Protestant body.

A similar protest, issued by the As- ciation of Evangelical Christian eachers, cited the action as a "vio- tion of articles of the Constitution hich guarantee equality to all citizens ithout racial, political, or religious scrimination." It added that the ac- n of the Messina faculty "annuls the ght, included in the 1848 declara- n of emancipation to the Walden- ans, of members of that denomina- n to be granted academic status in alian universities."

A WALL OF BRICKS

RNS Photo

When members of the Oxon Hill (Maryland) Methodist church came to attend services, they found a wall of bricks in front of the main door to their sanctuary. The Rev. John W. Kuschel, pastor, explained that the 1,000 bricks were on sale, with proceeds going toward the church's operating fund. The white bricks forming a cross in the center were for sale at $100 each, while the others were $5 apiece. All the bricks were donated by the Oxon Hill Kiwanis Club. Photo shows three church members helping themselves to as many bricks as they wished to purchase.

REVERSE LIQUOR POLICY

The Defense Department has reversed the policy which it announced last summer, which had permitted the sale of liquor by the bottle at military posts. The new policy prohibits such sales at commissioned and noncommissioned officers' messes in the U. S., although sale by the drink is still permitted.

Last summer's regulations permitted, for the first time, sale of liquor by the drink or bottle at officers' and "noncoms' " clubs. Immediate opposition from Congressmen, retail liquor interests, and church and temperance groups arose. The present reversal of this policy is credited to this opposition, particularly to the protests of church and temperance organizations.

LICENSES URGED FOR PROFESSIONAL FUND RAISERS

The director of New York Catholic Charities, Msgr. James J. Lynch, testifying at a meeting of a New York state legislative committee investigating charity rackets, proposed that professional fund raisers, particularly those

METHODIST BISHOPS

RNS Photo

Members of the Council of Bishops of the Methodist Church, meeting at St. Simons Island, Georgia, stand under an oak tree where John Wesley, founder of Methodism, is believed to have preached during colonial days. For two years, from 1736 to 1738, John Wesley lived and preached in this area as a missionary to the Indians, the only place he visited in America. Some 53 Methodist bishops from the United States and abroad attended the meeting.

working on a percentage basis, should be licensed. At the same time he called a proposal to license volunteer collectors as neither desirable nor necessary.

Msgr. Lynch said the licensing of professional fund raisers might be helpful in eliminating abuses "of the kind reported from time to time in the public press."

Pointing out that the basic problem is to encourage the public to ask the volunteer collector to show his credentials, he urged public education which would bring an understanding on the part of the public "that it can be imposed upon, and that it is not enough to give, but one must also know to what he is giving." He urged the committee to strive "to bring home to charitable men and women the fact that while they can and should maintain the warmth of charitable hearts and continue to assist others, they should nevertheless exercise prudence in their response to the appeal of an unknown organization or solicitor."

SOCIAL SECURITY AND THE SOUTHERN BAPTISTS

Spokesmen for the Southern Baptist Convention have, in the past, raised serious doubts about the desirability of Social Security for pastors. At a recent meeting of the executive committee, however, a resolution was approved favoring a system of Social Security coverage for clergymen which in no way would involve the churches. The resolution directed that an information campaign on the proposed Social Security program and "our denominational retirement program" be instituted immediately in the Baptist press.

"It is our conviction," the resolution said, "that request should be made for a coverage bill least objectionable to our people and presenting fewer complications in the future. It should be a bill calling for a Social Security contract between the federal government and the individual, without in any sense involving the churches."

The resolution said the Baptist press should stress that the relief and annuity board is the denomination's agency in the field of protective plans and retirement and urge that "in every case where Social Security coverage is secured for our denominational servants, it be in addition to that offered by the relief and annuity board, never as a substitute for that protection."

"PRUSSIAN" CHANGED TO "EVANGELICAL"

The Old Prussian Union Church, which is 90 per cent Lutheran in membership will change its name to the Evangelical Union Church, by decision of the Church's Synod meeting in Berlin. Unofficial reports indicate that the change of name probably came from a desire to get rid of a source of conflict with the Communist government of East Germany, in which most of the congregations are located. The East German regime has for some time been calling "Prussian" a term which is a "reactionary anachronism."

The 14 million member church grew out of an administrative merger in 1817 of the regional churches under Prussian control. It includes the regional churches of Berlin-Brandenburg, Saxony, Pomerania, Silesia, Rhineland, and Westphalia. These are known as union churches because they include Lutheran as well as Reformed congregations.

FAR EAST CHRISTIANITY IN DANGER, SAYS LUND-QUIST

In view of a marked resurgence of pagan religions in the Asiatic sphere, the United Nations and world public opinion must be alerted to the issues of freedom of faith and religion in the Far East, it was stated in Hamburg, Germany by Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. Though freedom of religion is "anchored in most constitutions of the Asiatic countries," the younger Christian churches and missions must intensify their efforts to secure implementation of this freedom, Dr. Lund-Quist told a representative of *Evangelischer Pressedienst,* official news bulletin of the Evangelical Church of Germany.

He said the issue of religious freedom must be considered as "one of the most acute international problems of the day," and that the Lutheran World Federation as well as the World C cil of Churches must render impo services as mediators of informat

LUTHERAN MISSIONS IN ISRAEL

A draft constitution for a Counc Lutheran Churches of Israel, w provides for co-operative efforts groups active in the Holy Lanc now being considered by the miss ary societies of the interested churc Member churches of the Luth World Federation which have wor Israel are the Church of Sweden, Church of Norway, the Church Denmark, and the Church of Finl The Council formed by these groups will be open to other m ber churches of the federation wl desire to co-operate and which ac the constitution.

This proposal, originally made at LWF's assembly in Hannover, G many, in 1952, has since been discu and prepared by representatives of interested bodies at meetings of a cial permanent committee of the S dinavian churches for work in Isr

WORTHY OF NOTE . . .

A bill to turn back to the Morm three junior colleges now operated public institutions was passed a special session of the Utah Legislat despite protests by civic groups in affected communities. . . . Protest groups in India are preparing to p mote family planning as a solution the overpopulation problem. The I tional Christian Council of India is pected to issue a recommendation t Protestant churches and mission bo seriously consider the setting up planned parenthood clinics by th medical and educational institutio The Council also will urge train courses in family planning for Ch tian workers and "needy parents." Plans for the first national rural chu conference to be held by the Southe Baptist Convention have been draf by some 500 leaders of the denomi tion. One of its main purposes is "stimulate interest in a 25-year chu revitalization program" of the Sou ern Baptist Home Mission Board.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Clifton and Texas Lutheran to Merge

Orville Dahl

On December 9, 1953, the Clifton College Corporation voted to terminate the work in the institution on January 22, 1954. As the historic meeting concluded in the College Commons, those who had been forced by circumstances and conditions to take this step realized that fifty-nine years of service to Christian education were drawing to a close.

The decision was not a hasty one. For the past two years the members of the Board of Trustees had fought a valiant, uphill battle to continue Clifton College in the face of mounting costs and declining enrollments. The Board of Christian Education of The Evangelical Lutheran Church worked in a generous and sympathetic way with the Board to accomplish this purpose.

Decline of Enrollments

During the immediate postwar years Clifton College, like most institutions in America had a large upsurge in enrollment, with more than 150 students attending the college in a single academic year. In 1952 the enrollment was reduced to approximately 60 students, and in the fall of 1953 a further reduction occurred to 40 students. Much of this, of course, is due to the small membership of our Church in Texas and the Southwest.

There is a point which is arrived at in the financing of a college where costs double and triple if student enrollments continue to decline. This point had been reached at Clifton College, and in the face of these conditions, it was deemed wise to terminate instruction.

The Corporation of Clifton College voted unanimously to negotiate a merger with Texas Lutheran College. The latter institution is a four-year liberal arts college of the American Lutheran Church, which is located about thirty miles east of San Antonio, and about one hundred seventy miles south of Clifton. A special committee has been named by President William F. Kraushaar to be the negotiating party with the Plenary Board of Clifton College.

The preliminary negotiations were introduced by a committee from Clifton College composed of Pastor W. T. Gigstad, president of the Clifton College Corporation, Pastor O. G. Salveson, president of Clifton College, and Dr. Orville Dahl, executive secretary for higher education, ELC. This committee met with the executive committee of the Board of Trustees of Texas Lutheran College on December 9. The next meeting of the two groups occurred at Clifton College on January 6.

When he learned of the decision to close Clifton College, President Kraushaar "expressed his regret that this action had to be taken and that the splendid service which Clifton had rendered to its Church, the state, and the nation had to be terminated, but was honored to learn that Clifton desires to merge with Texas Lutheran. It is a step which Texas Lutheran is happy and eager to negotiate in the finest spirit of Christian fellowship with the corporation of Clifton College."

Clifton's History

Clifton College was founded in 1896. Its founders were pioneers in the Clifton, Texas, area and were primarily of Scandinavian descent. The school was founded to provide an adequate education for the children of these pioneers who desired that such an education should be in a Christian atmosphere.

Clifton began as an academy, offering four years of high school work. It was housed in one building which contained classroom as well as dormitory facilities. In 1922 the program was expanded to include a junior college curriculum, and the college and the academy were jointly operated until 1938 when the academy was discontinued. At the present time the campus contains five buildings: the main building, a dormitory for men, another for women, a commons, and the industrial arts building.

As a reminder of the role Clifton has played in the development of Texas, a large number of historic relics and pieces have been collected. These were in part donated by Jacob Olson and in part collected by former staff members of the college. An exhibit from this museum was awarded first prize at the Texas Centennial Exposition. It is planned that the museum will remain on the campus and become a part of the future life which the college may express in the form of a home for the aged.

Simultaneous with the action by the corporation to close Clifton College and merge it with Texas Lutheran College was the action to explore the possibilities of reorganizing the institution into a home for the aged. In this preliminary process the Board of Charities of the ELC has been invited to participate. Facilities of this kind are urgently needed in Texas, and it is expected that this idea will mature and develop into a "Sunset Home" in the Bosque Valley in which Clifton is located.

At the December 9 meeting of the Clifton College Corporation Pastor Oscar Ingebretson, Dean-Emeritus Peter Anderson, and Dr. Orville Dahl represented the Board of Christian Education of the Church. In tribute to Clifton College Pastor Ingebretson suggested to the corporation that Clifton College had played a significant

role in the development and growth of the Church. There comes a time when a "man's work is done," and likewise it is so with an institution. The fact that the work is done does not minimize the greatness of the accomplishment. The congregations of the Texas Circuit should always be proud of the fact that they were able to maintain an institution like Clifton in the face of the difficulties. Such faith is, in itself, the greatest page in Clifton's history.

A letter from Pastor Gigstad, received a week after the meetings took place which have been described, summarizes the Clifton story.

"We are trying to console ourselves now with the thought that in the future our larger and stronger sister institution, Texas Lutheran College, can serve the cause that our college has tried to serve, and do it with increasing effectiveness as the spirit of merger takes root in the hearts of our people here in Texas. We are drawing closer to the ALC, and the me of the colleges may be a blessing to both.

"At this meeting of the corporation a motion made and emphatically carried that I was to conve you (Dr. J. C. K. Preus) the sincere thanks of Texas people for the invaluable assistance you h given our college. We all realize that the Board Christian Education has been very patient with us, certainly very generous in its support of Clifton C lege."

Clifton and other institutions may close as years by, but what has been left in the hearts and minds men and women who came into contact with such in tutions does not die—but carries on from generation generation. That power of heart and mind is expres in the motto of Clifton, "Love of God, Love of Tr Love of Freedom."

Within the E.L.C.

PERSONS

The Rev. M. C. Dixen, Minneapolis, Minn., executive secretary of the American Division of Missions to the Santals, will teach at the Canadian Lutheran Bible Institute, Camrose, Alberta, Canada, during its winter term. He will be giving a course in mission survey and also teach some Bible courses.

The Rev. Sterling Johnson, YPLL evangelist for Canada since 1951, was on Dec. 5 installed at the Canadian Lutheran Bible Institute, Camrose, Alberta.

The Rev. G. E. Rasmussen, Long Prairie, Minn., has accepted a call to Jasper, Minn., and will move there about Feb. 1.

The Rev. Ray Melheim, Souris, N. Dak., has been granted by his parish a two months' leave of absence to recuperate from a throat ailment; he will be spending the time in Arizona.

Dr. O. K. Storaasli was installed as president of Luther Theological Seminary, Saskatoon, Sask., Canada, by Dr. J. A. Aasgaard, general president of The Evangelical Lutheran Church, at an evening service, January 6, at Zion Church in Saskatoon.

Mrs. Thea Holter Njust, Silverton, Oregon, whose husband, the Rev. Markus Njust, died in 1946, passed away Nov. 4, 1953, in her 89th year.

DISTRICTS

Eastern

Green Bay, Wis. Trinity Church, parish of the Rev. C. J. Tellekson, recently held a dinner meeting at which members of Calvary Church, a new Home Mission project in Green Bay served by the Rev. Arnold Andersen, were guests, the purpose being to further co-operation between the congregations and to emphasize stewardship. Guest speaker was the Rev. Herbert Hanson, assistant Home Mission director.

Southern Minnesota

St. Paul, Minn. Also this year Christ Church, parish of the Rev. M. A. Egge, broadcast its Christmas Eve service, at 10:35 p.m., over radio station WTCN.

Preston, Minn. Grace Church received twenty new members on Dec. 20, eight of them by adult confirmation. Earlier in the fall season seventeen new members were received. Fountain Church of the same parish has recently placed a new copper cross on the steeple of its church and new art glass windows in the nave. The Rev. R. J. S. Vordale is pastor of the Preston-Fountain parish.

Minneapolis, Minn. Zion Church, parish of the Rev. M. H. Knudsvig, received 154 new members Dec. 20.

Owatonna, Minn. Trinity Church, parish of the Rev. O. C. Fjelstad, has lately approved plans for the const tion of a new church which in its n will seat 600, and also include a ish house-education unit section. new church will be located on Linc Street, between University and Ph Streets.

Northern Minnesota

Big Fork, Minn. Last fall the Fork parish, consisting of Big Fo Fredheim, and Jesse Lake churc burned the canceled mortgage on parsonage at a joint service in the Fork Church. Pastor of this parish the Rev. A. E. Berg.

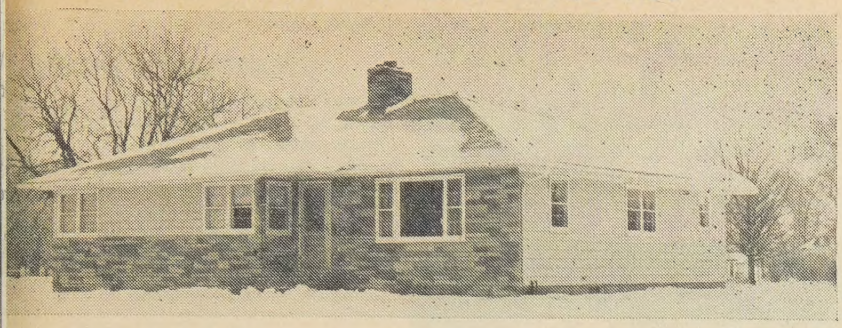
South Central

Ames, Iowa. St. Andrew's Chu a very young congregation now nu bering some over 300 members, let a contract for the erection of first unit of its future house of w ship. Building operations will begin the spring.

North Dakota

Rolla, N. Dak. As a watch fact employing only Indians is located this town, work will soon be star among the Indians living here, look toward the establishment of a chur A missionary pastor has been call The ELC Board of Home Missi will provide part of the cost, the r to be supplied by North Dakota D trict parishes.

NEW NORTHERN MINNESOTA PARSONAGE



ured herewith is the new parsonage of the Erskine parish in northern Minnesota. It dedicated Dec. 20 by Dr. A. E. Hanson, president of the Northern Minnesota District. the same day he installed as pastor of the Erskine parish the Rev. Peter E. Onstad, ıerly of Slater, Iowa.

ky Mountain

Kamiah, Idaho. A new congregation, ich assumed the name Faith, was anized here Nov. 22, with 47 char- members. The new congregation udes in its membership an earlier gregation formerly affiliated with ther Lutheran synod and earlier panded to take part in the organiz- of the new ELC congregation. ree lots and a building fund were en over by the new congregation. e erection of a new church is nned. Pastor of Faith Church is the v. Richard Waag of Nezperce.

nada

Vancouver, B. C. First Lutheran urch, parish of the Rev. Arnold gen, has decided to build a new ırch edifice.

Hanley, Sask. At the recent fiftieth niversary celebration of Hanley urch, parish of the Rev. A. S. son, two charter members were pres- . A greeting was received from the st pastor serving the church, the v. S. H. Njaa. Northwood, N. Dak.

Lake Alma, Sask. Saron Church, rish of the Rev. A. N. Solheim, has ely had its new church building dicated.

WISCONSIN LUTHERAN CLOTHING DRIVE

Dr. Charles A. Puls, chairman for isconsin of the Lutheran World Re- f clothing drive completed in the te Dec. 1, 1953, reports that the al for the state amounts to 483,173 unds, representing 18 carloads. The sult is almost double that for 1952: 8,600 pounds, and about three times at for 1951: 167,625 pounds. Luther- s of Wisconsin are to be congratu- ed on this drive.

OBITUARY

Sharon Louise Goetz

Sharon Louise Goetz, seven-year-old daughter of the Rev. and Mrs. Edw. J. Goetz, Stanley, N. Dak., died last fall (Sept 28) of bulbar poliomyelitis. The little girl was born June 19, 1946, at Hazen, N. Dak. At the funeral, held at Stanley Oct. 2, District President Tallakson officiated. She is survived by her parents, a sister and a brother, and by many other relatives.

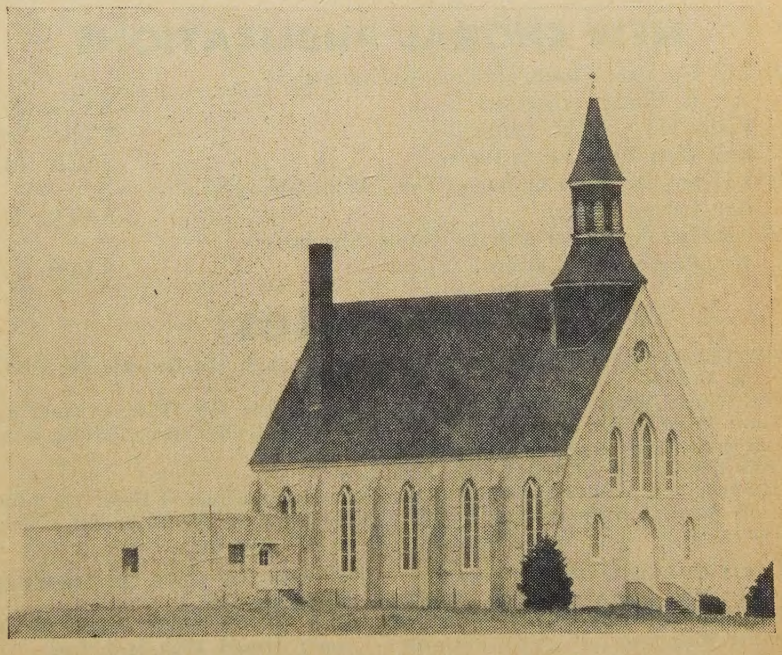
Mrs. T. J. Oppedahl

Mrs. Josephine Bakke Oppedahl, widow of the Rev. T. J. Oppedahl (died 1931), passed away in Minneapolis, Minn., Dec. 8, almost 84 years of age. She was the last charter member of St. Paul's Church, Minneapolis. At the funeral conducted at the church mentioned, the Rev. M G. Halvorson officiated. She is survived by a sister, Mrs. H. S. Fauske, at whose home she spent her last years.

Mrs. A. Agrimson

Mrs. Bertha Paulson Agrimson, for 89 years a member of Arendahl Church, Peterson, Minn., died Dec. 14, 1953, at Forest City, Iowa, almost 91 years of age. Funeral services took place Dec. 8 at the Arendahl Church. Born Feb. 6, 1890, at Lodi, Wis., she was brought the following year to Fillmore County, Minn. In 1882 she married Andrew Agrimson, who passed away in 1933. Of their 12 children nine survive her, also 50 grandchildren and 99 great-grandchildren. One of her daughters, Mrs. Alida Trygstad, is a missionary in Sudan. Two grandsons: Elmo Agrimson and Joel Swiggum, are pastors.

CENTENNIAL SERVICES AT NORTHEASTERN IOWA CHURCH



The accompanying picture shows the Stavanger Church near Ossian, Iowa, the house of worship of a congregation which last summer celebrated its 100th anniversary. It was originally a part of the Little Iowa congregation, which in the course of time has grown into several independent parishes. Its first pastor was Dr. U. V. Koren. Speakers at the anniversary services last summer were Dr. J. C. K. Preus and Dr. T. A. Hoff. As the eighty-year old fane had been completely renovated and a new parish hall built, rededication services were held Sunday afternoon, Aug. 2, by Dr. N. Astrup Larsen, former president of South Central District. Pastor of the Stavanger Church is the Rev. V. A. Fiskerbeck.

036

ANNOUNCEMENTS

Wanted: About 14 used pews, eight or nine feet long. Write the Rev. A. O. Grender, Watford City, N. Dak.

For Rent: The camping facilities of the Minne-wa-kan Bible Camp on Lake Andrusia, near Bemidji, Minn., are available to qualified Lutheran groups during the last week of July and the first three weeks of August. For information write the Rev. Elden O. Landvik, Gully, Minn.

Wanted: Secretary in ELC Church Office. Knowledge of the Church helpful, but not essential. Address **Lutheran Herald.**

PARISH CONSERVATION AND EXTENSION THROUGH . . .
THE PLACEMENT SERVICE
The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Businesses

Very excellent 2-chair dental office now available. Doctor must move to new climate because of health reasons. Shares reception room with medical doctor and a chiropodist. Excellent location in fine city of 8,000; 60 miles from Chicago. Good, strong Lutheran community. Unlimited possibilities for developing one's practice. 343-2C

For sale—Locker plant in eastern South Dakota. Complete with slaughter house, chill room, processing room, and sharp freeze. Good going business. Strong Lutheran farming community. House also available. 343-3C

Farms

For sale—96 acre farm in Pine Co., Minnesota. 35 acres under cultivation. Good house, chicken house, barn, and other buildings. Priced reasonable. 343-1A

For sale—320 acre improved Red River Valley farm. Ample improvements, land in good state of fertility. Lutheran comm Owner selling due to health.

POSITIONS WANTED

Experienced implement man desire tion in a Lutheran community. Has years experience with John Deere; f years road experience in sales service, tions etc. Also retail sales, parts, sho five years store manager.

Experienced farmer wants work on by March 1, 1954. Prefer possibility o ing later. Preferably in Minnesota. M 38 years old, 4 children.

HELP WANTED

Wanted—Competent woman to work hospital business office. New building, ant surroundings, good working cond Typing necessary, shorthand desirable. west Minn.

Wanted—Combination laboratory and technician to work in a medium-sized tal in northwestern Minnesota. New bu fine laboratory and x-ray facilities.

Help wanted—Lutheran married m farm. Northern Iowa. Good five-room electricity, school bus. Nice place to Good wages and extras. Close to Lu church. Could use extra help.

NEW CHORAL PUBLICATIONS

1109 Lift Up Your Heads (Psalmodia Evangelica) Arr. C. Wesley Andersen	SATB	E	20c
1111 Psalm 117. Carl W. Landahl	TTBB	M	16c
1112 Still With Thee. Marie Pooler	SATB	M	18c
1119 I Heard the Voice of Jesus (Third Mode Melody-Tallis) Arr. Leland Sateren	SATB	M	15c
1113 All Hail the Power of Jesus' Name. Shrubsole Arr. Gerhard M. Cartford	SATB	E	15c

VOCAL SOLOS

FAVORITE SACRED SOLOS. Edited and arranged by Oscar and Gertrude Boe Overby. Medium $1.25
The Host in White; O Perfect Love; Gethsemane; Alone With Thee, O Lord; As Sunset on the Ocean; Grace Abundant; Fount of Grace; Guided Home; Seeking Rest; Lost in the Night; Our Christ; Beautiful Savior.

SACRED SONGS FOR GENERAL USE. High, Low $1.25
The Holy Hour; I Hear Thy Voice; O Lord Most Holy; Pilgrims of Hope; The Lord Is My Rock; O Troubled Heart, Be Still; God So Loved the World; Be Not Afraid; From Cross to Crown; Spirit of God; Be With Us Still; Jesus Only.

JESU, JOY OF MAN'S DESIRING. Bach-Kramer. High, Low 60c
SHEEP MAY SAFELY GRAZE. Bach-Kramer. High, Low 60c
PRAYER. Curran. Med. or High, Low 50c
O LORD MOST HOLY. Franck. High. Med., Low 50c
THE LORD IS MY LIGHT. Oley Speaks. High, Med.. Low 60c
THE KING OF LOVE MY SHEPHERD IS. Shelley. Med. 60c
HAVE MERCY LORD (from "Te Deum"). Handel. High, Med., Low 50c
THE HOLY CITY. Adams. No. 1 in A flat, No. 2 in B flat, No. 3 in C, No. 4 in D flat 60c
LIKE AS A FATHER. Scott. High, Low 75c
GOD LIVES IN MY HEART. O'Hara 60c

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

WMF Pages

(Continued from page 37)

WORKS TOGETHER

A family must also work together must teach our children to be in trious, because work is a blessin itself. Working together is not necessary for the building and c ing on of a Christian home, it is necessary for the carrying on of kingdom of God.

PLAYS TOGETHER

A family must take time to play gether. Someone has said that the important thing people do is not at father's office or at mother's tubs, or even in the school room. what we do with our leisure time that is when we make ourselves kind of people we really are.

Playing is good for everyone, yo and old. Each member of the fa should have his own friends and own individual ways of enjoying self, but there should be some when the family plays together. tends to make the members of family better acquainted and to velop a feeling of belonging to other.

Give your children the best. In lowship together, worshipping tog er, reading together, listening toget working together, and playing toget

O blest the parents who give heed
Unto their children's foremost need.

Loving Remembrance

Memorial Wreaths—ELC

I heard a voice from heaven saying, te, Blessed are the dead who die in the l from henceforth: yea, saith the Spirit, they may rest from their labors; for their ks follow with them. Revelation 14:13. loving remembrance of dear ones de- ed, the following gifts for the further- e of the Kingdom of God have been n.

om September 28 through October 2, 1953

sson, Elvin, Blue Earth, Minn., $30.
enbrack, Mrs. Ellen, Adams, Minn., $10.
nmier, Mrs. Inga, Blue Earth, Minn., $5.
raith, Gary, Mohall, N. Dak., $1.
stead, Emma, Willow Lake, S. Dak., $6.
derson, Baby, Gary, Minn., $5.
rorson, Theodore, Houston, Minn., $4.50.
son, Mandius, Luverne, Minn., $1.
son, Mrs. P. L., Northwood, Ia., $50.
non, Sandra, Kasson, Minn., $3.
gen, Osten, Fertile, Minn., $25.
lund, Mrs. Josephine, Blue Earth, Minn., $15.
ekson, A. C., Benedict, N. Dak., $2.
ing, Mrs. John, Madelia, Minn., $20.
, Henry, Houston, Minn., $10.50.
, Lloyd, Madison, S. Dak., $3.
e, Martin, Stanhope, Ia., $43.
bson, Mrs. Olea, Gary, Minn., $10.
rud, Olai, Plaza, N. Dak., $5.
ison, Mrs. Martha, Starbuck, Manitoba, Can.,

ison, Mrs. Mina, Mose, N. Dak., $10.
ison, Mina, Comfrey, Minn., $7.50.
ienson, Mrs. Pernell, Blue Earth, Minn., $5.
rson, Mrs. K. G., Houston, Minn., $31.
z, Mrs. Raymond, Elgin, Ia., $8.
on, Ole, Suttons Bay, Mich., $18.
on, Sigurd N., Sacred Heart, Minn., $54.
bke, Mrs. C. G., Spring Grove, Minn., $5.
ison, Alfred, Adams, Minn., $50.50.
e, Haven, Kasson, Minn., $3.
wick, Elmer, Madison, S. Dak., $2.
dberg, Carl, Ivanhoe, Minn., $10.
er, Lauritz, Rosholt, S. Dak., $90.50.
er, Mrs. A. O., Cottonwood, Minn., $75.
n, Mrs. Ed, Houston, Minn., $25.50.
eberg, Anton, Gary, Minn., $5.
tis, Mrs. Frank, Manfred, N. Dak., $1.
um, Peter H., Erskine, Minn., $2.
son, Mrs. John, Silverton, Ore., $15.30.
eng, Louis, Milltown, Wis., $5.
s, Roy, Ambrose, N. Dak., $3.
nolaison, Agenth, Madison, S. Dak., $3.
lshilder, Samson, Clarkfield, Minn., $5.
ogen, Barney, Woodville, Wis., $12.
egaarden, Ole T., Houston, Minn., $4.50.
n, Martin, Canby, Minn., $16.
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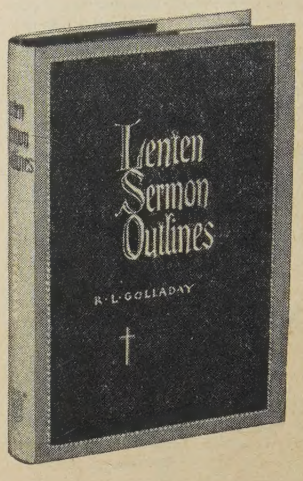

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